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instance, it might be found useful to try some system of minority representation; though, if the Council were a numerous body, this would hardly be necessary.

9. It would lead the wealthy citizens to interest themselves in the political education of their poorer neighbors. Why, for instance, should not the owner of a tenement-house, in presenting his monthly or quarterly bills to the occupants, make out an account of so much for rent, and so much added as the tenant's share of the general taxation? Such an exhibit would lead the inconsiderate poor to think, and to vote intelligently.

I have endeavored to outline the only possible system under which (as I believe) our cities can purify their governments. Its sole merit is not that it will absolutely and at once cure the present evils, — only a political quack would venture to promise such a cure, — but that under it the people could have just as good a government as they wanted; and that they would be undergoing, constantly, a course of political education. Of course, the political hacks, of both parties, will oppose such a system. Its adoption would ruin them. Unfortunately a great many good and honest people will also oppose it, because they dread the immediate result, and have little faith in the future. And yet it will be adopted; because it is the only just and right system, and because almost every other possible device has been tried, and in vain.

CHARLES NORDHOFF.

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#### ART. IV. — LANGUAGE AND EDUCATION.

OUR American system of education is one which, on many accounts, we regard with a just pride. Its glory is its broad and democratic foundation, in the measurable instruction and enlightenment of the whole people, of all conditions and of both sexes. It rests upon a thorough and comprehensive humanity, which denies no one his rights to happiness, and seeks to advance the interests of all. The free public school, and the use that is made of it, constitute the most important of our institutions. Though not

so perfected in its details as the common school of more than one older country, ours attains, upon the whole, better and higher results than any other, because it is a more integral and harmonious part of our general polity than they of theirs; because the inducements to self-improvement, the rewards offered to intelligence, are greater here than elsewhere. But, fair as is the show it makes to those who look on from without, those who have most to do with its management know best its many and serious defects, know the amount of indifference and abuse, of bad attendance, bad teaching, bad superintendence it involves, the waste in it of effort which, if better directed, might produce far better fruits. Even in the oldest States, a great deal of earnest thinking and skilful handling has to be constantly applied to the great machine of popular instruction, to keep it in motion and to improve its effectiveness; and there are vast regions of our country where even the weakest and worst managed system of which we here know aught by experience would be an immense gain and blessing. We cannot wish too heartily, or work too earnestly, for the success of all effort toward the improvement of the lowest grades of education, since upon them depends most directly our safety as a nation. We have undertaken to let our government and the constitution of our society represent the average of virtue and intelligence in the whole community; we cannot now abandon the plan, if we would; and we ought not to flinch from it, if we could: but it is an undertaking fraught with danger; we shall tear one another in pieces if we do not succeed in restraining and transmuting, by educational influences, the aggressive selfishness of individuals and communities, of wider but limited classes, and of associations. Men will strive after what seems to them happiness; and to raise the ideal of individual happiness, to make men really love better things, is the object at which we are directly to aim, if we would benefit and save our country.

These are truisms, perhaps; but their importance is such that they cannot be too often or too persistently brought forward and urged.

In order to help the cause of popular education, we do not need to take hold of it directly; for its progress depends in no

small degree on that of the higher education. The whole system is a connected unity, and that which lifts the superior departments tends also to raise all the rest. Now our higher institutions are in no more satisfying condition than our lower ; they are even less fitted to bear comparison with those of other countries. This need not be said in a fault-finding spirit ; such a state of things is an unavoidable result of our history and present condition of progress, and will be improved when we as a community are prepared for its improvement. To build up great universities out of hand among us is as impossible as to build up art galleries rivalling those of Europe ; nay, far more so ; since a university is an animated organism, only to be called into being by lively needs and sustained by living forces ; it cannot be constituted and then left to subsist until the nation shall grow up to the use of it. Our colleges and “universities” are possible universities in the germ ; agencies of great value, and doing the work which needs to be done, and which they have undertaken to do, in a far better manner than if they were to adopt the style and methods of real universities ; some of them will by degrees expand and develop until they are able to assume the superior office. By a university we mean, of course, a highest institution of learning, according to that ideal which is more nearly realized in Germany than elsewhere ; a body of eminent teachers, with such external apparatus, of trustees, buildings, collections, and the like, as is needed to give their work its highest efficiency ; teachers who are also investigators, actively engaged in the pursuit of knowledge, for its own sake and for the sake of its communication to others ; men whose business is equally the increase and the diffusion of culture ; who represent in all departments of study the highest that has yet been attained, and to whom learners can resort, not merely to follow out a prescribed course, but to obtain in any given branch the most efficient help, the farthest advancement as preparation for independent labor. This is not the English idea ; the English university occupies essentially the same ground as our colleges, although not without very important differences of grade and method ; its sphere is that of the gymnasium, or preparatory school ; and so wedded is the English mind in general to such a conception

of it, that even Mr. Mill, in his famous and admirable address at St. Andrew's, looks no higher, and would make his university still a mere school where youths should be carried, under the boyish stimulant of emulation, through a certain stereotyped course of study, regarded as necessary for every well-educated man. There is no reason, as surely there is also no danger, that we should take as our models Oxford and Cambridge, as they are at present: institutions contracted in plan and aim, though intense in energy; in which the accessories have in great part overwhelmed the essentials; which turn out many fine characters, but produce hardly any great scholars; among whose most conspicuous features are abuses consecrated by time, resources misapplied, and energy wasted upon trifles.

It seems likely, however, that the English system of education will have to endure, before the end of this century, a modification little less pervading than our own. One and the same force is shaking both the older fabric and the younger, the stronger and the weaker. This force is what we ordinarily call "modern science." A class of studies is crowding itself upon the attention of educators which but recently had hardly an existence. Its claim has naturally been challenged by the branches of knowledge which were already in possession of the ground, and with whose spirit its own appeared to be more or less at variance. Thus has arisen that contest between classical and scientific studies which is now in lively, not to say violent progress. At its liveliness, or violence, no friend of education need feel alarm. We are used to seeing the desirable result brought about by the collision of opposing influences. If even our staid earth cannot be kept plodding her round about the sun except by the discordant concord of two forces, whereof the one would plunge her headlong into the fiery photosphere of the central orb, the other hurry her away to the frigid regions of measureless space, we cannot well expect anything better in the more jarring and ill-regulated counsels of men. No speedy reconciliation of views upon the matters here in dispute is to be looked for, if, indeed, it shall ever be reached. But it may be at least brought nearer, if we can arrive at a better understanding of the principles which are involved in the controversy, and upon which its settlement must

in part depend. There is perhaps room, without entering into anything like a polemical discussion, to draw out some of those principles and put them in a clearer light. And, since language has been in a manner placed on its defence by the extremists of the one side, who are disposed to treat with contumely its claims as an agency in education, we may profitably endeavor to take such a view of education on the one hand and of language on the other as shall show us what is the relation of the latter to the former, and what the place of linguistic and philological study in the general scheme of human training.

Education is something essentially and exclusively human. There is nothing of it, there is nothing analogous with it, among the lower animals. These, indeed, have their powers gradually developed, but only by a force acting from within; Nature herself is their sole instructor. The old bird does not teach her young ones to fly or to sing; at the utmost, she watches with a degree of conscious interest the growth of their capacities; and the result is the same, whether they come forward in freedom under her eye, or in the confinement of cage and aviary. In man, too, there is a drawing out of innate powers; no one can be made by education anything but what nature has given him the capacity to become; but it is through the process of instruction by his fellows, of communication from without, of appropriation on his part, under guidance, of the results of others' labors. That development which among the less favored races of beings reaches its monotonous height in each individual has been in man a protracted historical process, a slow and painful rise from step to step, an accumulation to which every generation between our own and the first fathers of mankind has contributed its mite; and which is still going on in the same way. The educated man is one who is not left to himself to discover and train his own powers, but is kindly taken by the hand and led forward to the possession of all he can grasp and use of the wealth garnered by his predecessors. The sum of this garnered wealth we call *human culture*; to become endowed with it as his own individual patrimony is the highest privilege, the duty, of each individual, and to put him in possession of it is the aim of education. Education seeks

to make the career of the individual an infinitely abbreviated epitome of that of the race, to carry him at lightning speed over the ground toilsomely traversed by those who came before him, to raise him in a few years to the height which it has cost them scores of centuries to attain. But the whole store of human culture, in all its constituent details, has long been far too vast for any one to think of appropriating ; the utmost that can be hoped for is to gain its general sum and effect, its most valuable results, and to be placed in apprehensive sympathy with it all, so as to feel its worth in one's self and to be exalted by it. And this virtual effect of universal knowledge, as lying within the reach and applicable to the uses of each man, we call individual culture ; it is not precisely knowledge, though founded on and representing knowledge ; it is knowledge generalized and utilized ; it is the sum of the improving and enlightening influences exerted upon us from without. Many of its essentials are won along with but a small part of the details of knowledge, and even in a kind of unconscious way, through the training influence of our surroundings ; through the adoption of habits and institutions which, although we do not realize it, are founded on wide knowledge and long experience ; through cultivated manners and self-government, imposed by the usages of society ; through principles of morality and rules of conduct representing the enlightenment of conscience ; through general views, opinions, and beliefs, accepted upon trust, and perhaps never fully tested.

The mere endowment and elevation of the individual, however, his shaping-out (*Ausbildung*), as the Germans call it, though the first and most proper end of education, is not the only one. Culture could not even be maintained thus at the height it has reached ; and, like a ball sent rolling up an inclined plane, the moment progress was brought fully to a stop, motion downward would set in. If men's energies were directed to the complete acquisition of all that the past has produced, they would be found unequal to the task, and retrogression, perhaps even to the dead level of savage life,—the state of nature, as we call it,—could not fail to be the result. And we owe to our successors not merely the maintenance, but also the extension, of the basis of individual

culture. We owe it to ourselves as well, since the highest intellectual pleasure of which man is capable is that of mental production, of adding to the general store of human knowledge. This requires that, after laying a certain wider foundation, we throw ourselves into some particular branch, or even some minute branchlet, of knowledge, advancing there as far as the farthest have gone, and pushing beyond them. We sacrifice something of our general culture in order to become specialists, endeavoring to repay to those who come after a part of our debt to those who have gone before. A certain taint of selfishness clings to him who does not follow such a course. A certain taint of dilettanteism also; for he who limits himself to gathering up others' results, without going down to the very processes by which those results were won, and winning others, so as to know whence culture comes, and how, and, by being profoundly learned in one thing, to appreciate the cost and value of learning everywhere, can hardly lay claim to the possession of high culture at all.

Moreover, there is another and a sterner reason why we may not devote ourselves to self-improvement as our sole occupation in life. The lower wants of our nature are clamorous for satisfaction, and will not be put off. Men must eat and drink, and be clothed and housed; and in ministering to these necessities the greatly preponderating part of human labor must forever be engaged. The struggle for existence is severe; none can live without something of that knowledge which is power; none can live without the aid of his fellows, and without buying this aid by in his turn helping them; he must work, striving to give to his work the highest value. We know well, too, that this external incitement is necessary to our progress. We are not wise and pure enough to do without it. In the sweat of our brow we are condemned to eat our bread; in the same bitter broth we have also to partake of the other and higher enjoyments that life brings us. The interlacings and reciprocal influences of the lower selfishness, which seeks the animal comfort of the individual, and the higher, which seeks his intellectual and moral advancement, or which seeks the welfare of others, or of the race, even at the sacrifice of self, are infinitely various, and intricate beyond the power



of philosophy to unravel. Endowed and privileged castes, raised above the necessity of labor, degenerate and die out. And those who are not consciously at work to help their fellow-men fail of the very highest pleasure within men's reach, one that no mere intellectual gratification can pretend to rival.

These causes exert upon education a doubly modifying effect. In the first place, its end is in a manner divided into two, connected and yet separate; namely, general culture, and special culture or training: that which enriches the man himself, raising him up toward or to the level of his age; and that which, in addition, equips him for his special life-work. Neither can be left out of sight in shaping the general system or the particular course of education: it can only be made a question when the one shall supplant the other, — or rather, shall prevail over the other; since both may and should be followed by us as long as we live.

For, in the second place, the time of education is also affected. Life is divided into two parts, in one of which we are chiefly learners, in the other chiefly workers. First, as we say, we get our education, acquire our profession; then we practise, put to use what we have learned. This common statement, it is true, exaggerates the difference; for, as we have just seen, our whole life should be a continuous process of education, as it may also begin very early to be actively productive. There is merely a kind of polarity induced in it by circumstances; preparation prevails over application at the former end, application over preparation at the latter. For a time we are borne upon the hands of others, and our every want supplied; nothing but growth is expected of us; then, unless we are of those unfortunates who have to grapple with the hard necessities of life from the very outset, the way is still made easy for us a little longer, while we are getting ready to play our independent parts in life. Thus our earlier years, in comparison with the later, are chiefly preparatory; they are spent in laying foundations; on the one hand, for general culture, on the other hand, for special training. How the time is shared between these two purposes has to be determined by the circumstances and tastes of each person, and by the offered facilities and demands of each community. A higher standard

of education implies a longer period devoted to the former, and a superior grade of culture reached. The highest or ideal grade is one which should enable us to overlook the whole field of human knowledge, so as to understand the position and relations of every part, to appreciate the nature and degree of its importance, and to sympathize with its progress. But, besides that this ideal grade is attainable by none save the strongest and most gifted natures, such approach to it as is within each one's power can only be the result of a whole life of training under the most favoring circumstances; and we have, moreover, deliberately to sacrifice a part of it in favor of our life-work, only being careful to cast our youthful studies in such a form as shall best lead the way to our obtaining thereafter whatever our capacities and our situation in life shall put within our reach. And this necessity of making a selection and laying a foundation, of getting ready for what is to be done later, is the circumstance that gives to education in its narrower sense, to school instruction, its "disciplinary" character.

Upon this point we must dwell a little; for discipline is a word with which not a little conjuring is done nowadays by men who fail to understand fully what it means. It is often spoken or written of as if it were itself an end, or at least the means to an end; as if it were something quite unconnected with the acquisition of valuable knowledge; as if the acquisition of certain kinds of knowledge always gave discipline, while that of other kinds did not; and so on. Now, properly speaking, culture and training are the only ends, and the acquisition of knowledge the only means to them, while the position of discipline is rather that of a method. The essence of discipline is simply preparation; that is a disciplinary study which duly leads the way to something that is to come after. He who sets up discipline and knowledge as opposed to and excluding each other wholly misapprehends their mutual relations, and casts the advantage into the hands of his adversaries. In reality, the connection and interdependence of the two are complete. No discipline without valuable knowledge acquired; all valuable knowledge available for discipline; the discipline in proportion to the amount and value of the knowledge acquired: these are fundamental truths in the theory of education.

Only, of course, the degree of value of any given knowledge is not absolute, but relative. One kind of knowledge is worth more to men in general; another to a particular learner, in view of his natural disposition, his past studies, or his plans for the future; one kind is worth more than another at a certain stage of education; one kind should be taught in a certain manner and extent, another in another. The disciplinary method implies that the instructor, viewing the whole body of knowledge, in its connections and applications, will bring before his pupil's mind the right kind, at the right time, to secure the best result in the end.

Equally, of course, the method can never be carried out in ideal perfection. It involves an amount of study of the wants of each particular scholar which is but rarely practicable, an amount of skill and foresight which human instructors cannot attain. It is most nearly realized, perhaps, in the case of the young prince, born to rule a kingdom, for whom the best masters in every department can be engaged and changed, under the direction of some wise manager, whose whole mind is devoted to the task. Yet, even here, the gravest errors and failures are more than possible; and, in less favorable conditions, the degree of success is liable to be proportionately less. Our general systems of instruction, by classes, with established courses, are at their best only hit-or-miss affairs. Many a pupil is spoiled, as scholar and as man, whom a different treatment would have saved. And hardly one grows up to eminence, or even to moderate success, who has not to look back with regret to labor misdirected, and time lost by being honestly and diligently misspent. This in no wise constitutes a condemnation of our system; it is simply a result of the imperfection of human endeavor, and irremediable. There is no wisdom at command to render it otherwise; the lessons of experience are as costly as they are valuable. But a recognition of the fact should save us from excessive faith in any given system, or from the adoption and maintenance of a single rigid system, to be imposed upon all learners. The field of universal knowledge, as compared with the capacity of the individual learner, is infinite; and not all minds need reap the essentials of culture off the same part of it. We should not be too dis-

trustful of consulting the taste of a pupil, because it may lead him to pass by unheeded something of which we know and feel the value.

For, sooner or later in the process even of general education, the pupil himself has to be taken into the counsels of those who direct his course. The young child, indeed, can be set at what you will, and kept to his task, however disagreeable it may be, by pains and penalties; the old-fashioned motive-power of the rod and ferule has made many a good scholar and true lover of learning, although the ideal educator is one who, without swerving from his disciplinary course, yet contrives to make it all the way alluring. But this childish method of compulsion cannot be kept up to the end of school training, lest the great object aimed at be endangered or lost. That education is a failure which is felt throughout, or mainly, as drudgery, for all effort to acquire will cease when the pressure of constraint is removed; and this is a result of all others to be deplored; nothing that leads to such a catastrophe has any right to be called disciplinary. It may be made a question in each particular case how soon and how far the pupil's disposition shall be humored. No doubt there is often the highest and best discipline in good hard drudgery, in crushing out or transforming a decided liking or disliking, when the character under treatment is of a temper to bear such forcing; and there is always a due medium between a facile giving way to indolence or idle preference and a wise yielding to the natural bent. But no one should be managed as if he were going to be forever in the hands of tutors and governors, and could be made to do what they willed till the end of life; when he undertakes the care of himself, he must be ready for it, not merely as having learned to apply his powers, but as having felt the reward and enjoyment that comes from their application. If he is to be a man of culture, he must quit school and go forth to his life-work with a generous capital of valuable knowledge of which he feels the value, informed of the sources of knowledge and trained in the ways in which it has been and is to be won, realizing in some measure what there is in the world worth knowing, and craving to know it. Then, indeed, the process of a life-long education has been properly begun, and may be trusted to go on by itself to the end.

Our view of education, it will be noticed, excludes the element of intellectual gymnastics, of exercise for the mere sake of exercise, with indifference to the value of the subject-matter, or with preference (as some would even have it) for that which is and must ever continue to be unpractical and useless. No worse error, surely, can be committed than that of founding education upon such mock work ; it is a running completely into the ground (to use a phrase more expressive, perhaps, than elegant) of the true disciplinary idea, that we are, in the season of preparation, to acquire knowledge in view of its prospective rather than of its immediate value. The human mind is not a mill which is going to grind grain famously by and by if you practise it in grinding gravel-stones now ; it can do no real work upon anything but realities ; it must acquire in order to produce ; it can only give out of such as is put into it. It is a storehouse as well, which a disciplinary education fills systematically and carefully, blocking up none of the entrances or passageways by crowding, packing at the bottom those things which should go lowest that others may rest upon them, setting everything in connection with its proper belongings, and leaving always more room, instead of less, because the receptacle, if rightly treated, is indefinitely extensible in every direction ; because, if the foundation be made broad and firm enough, we may build securely up to heaven. The rooms should not be filled with rubbish, to lie neglected or to be turned out again ; time and space are both too precious for that. Nor must too much even of valuable material be carted in in bulk, to be left unarranged, and at last, perhaps, to fall into hopeless and choking confusion. But most of all, it is not to be filled up with frames and shapes, having the show of solidity but not its substance, and whose hollowness shall some time lead to the disorder and downfall of what is stored about and upon them. Of the various kinds of cram, by far the worst is that which crowds in prematurely the derived results of learning, inferences and beliefs, systems and general truths. This is the strong meat that must not be set before babes. The young mind has a wonderful appetite for bare facts, and not an unhealthy one, since its power of digestion is equally wonderful. It pushes its inquiries eagerly in every direction ; its ever-

repeated demand is, "What is that?" and if it shows signs of a deeper curiosity by also asking "Why?" it is satisfied with the most superficial explanation, while it hurries on to new information. It is content to take everything in the form of facts, while the older and more trained intellect craves to see the reason and the bearings, and is averse to receiving aught that it cannot set in connection with truths already stored, or bring under categories already established.

To teach first, therefore, facts, items of positive knowledge, and then lead the mind on by degrees to their connections and relations, to generalizations and inferences, is the method that nature prescribes for imparting knowledge; and it is also the truly disciplinary method. It is a copy of that by which the highest results of knowledge have been gained, and it prepares both for appreciating and for adding to those results. The whole body of culture, in every department, is founded upon facts; they are the necessary mental pabulum by whose digestion is to be worked out in every mind, as it has been worked out in the history of the race, the complete organic structure of wisdom and culture. Those who jeer at "barren facts" as means of education speak without book. Every fact, of whatever kind, is in itself, indeed, a barren thing; its relations and consequences make it fruitful, but these are only to be reached after it is learned. For instance, we teach our children, in the way of discipline, to conjugate a Latin verb: what drier and more unattractive fact can be put before the mind of the young pupil than that a certain people of whom he knows nothing, at a time in the past of which he can form no conception, said *amo* when they wished to express what we express by *I love*? It is only the instructor who knows that the drudgery of acquiring such facts will be rewarded, by and by, by the results they will yield. The same is true of the multiplication-table, of the items of historical and geographical knowledge, of points of structure in plants and animals, of the details of constitution and properties in the substances about us. The mere piling in of knowledge, without making it lead on to something more and different, is as useless for discipline in any one of these departments as in the others. We do not, because the Latin verb is a valuable means of discipline, follow it up with the

Hungarian verb, the Basque, the Choctaw, although in itself, for an exercise in mental gymnastics, each of these last is as valuable as the first. We should as soon think, when the child has mastered the pothooks and hangers which are to train his hand duly for the formation of English letters, of proceeding to teach him the elements of the Arabic and Chinese alphabets, instead of carrying him on to English writing. If the time given to education were to be spent in training the intellect to perform certain processes deftly, without regard to the materials it dealt with, men would be turned out to the duties of life wholly unfitted to cope with them. You cannot put the judgment in position to act, without informing the mind; give it upon any subject facts enough, duly arranged, and it will, with such force of insight as it naturally possesses, see their relations and draw the conclusions they suggest; teach it not to try to act without the utmost possible collection and arrangement of its facts, and you have given it the most valuable lesson it can receive. We know and acknowledge in practice that the judgment is competent to deal only with matters in which it is well versed; that is to say, where it knows thoroughly the facts involved and their relations, and is used to combining them. The greatest scholar is comparatively weak off his own ground, and, knowing his weakness, is modest and timid; it is only the sciolist who, having obtained a smattering of knowledge in one or two departments, fancies himself capable of rendering a valuable opinion upon any point that can be brought before him. Our ordinary courses of education, including a variety of subjects and winding up with a degree and an exhibition, are too apt to be regarded as finishing instead of merely inceptive and introductory processes; the graduate feels that he has been disciplined, that his judgment has been once for all trained, and may now be trusted to act as it should: and hence the crudity and emptiness — the vealiness, if we may be permitted the word — of commencement oratory in general; hence, and from other like causes, that flood of talk beyond knowledge with which we, of all communities in the world, perhaps, are most mercilessly deluged. To counteract the tendencies that bring about this state of things, to teach the modesty and reserve of true scholarship, to keep alive

the youthful craving for facts, to repress the adult tendency to form opinions by examining and comparing other opinions, should be among the most cherished aims of an education that pretends to be disciplinary. The necessity and the art of thorough and independent investigation, what are the sources of knowledge and how they are to be consulted and used, and that in more than one department, — if the pupil's training has not taught him these, it is a failure. Nothing else can give a real possession of truth. For most of what we hold we are obliged to rely upon the authority of others; it is out of our power even to review the processes by which it has been developed from its ultimate sources; but a part of it we must have thus tested, and we must feel ourselves capable of testing the rest, or none of it is our own.

To make anything less than the whole existing and accessible body of human knowledge the groundwork of education, taken in the largest sense, is wholly inadmissible. All that we have received it is our duty to maintain and augment. Every part of it is valuable, capable of conversion to the uses of discipline and of leading to individual culture. Nothing that men know is so bare and dull that it does not deserve to be kept in mind, extended, and placed in new relations, and that it may not be made productive of valuable fruit. To ask what knowledge is disciplinary is the question of ignorance. The true question to ask is, What kind of discipline does any given knowledge afford, to what does it conduct, what preparation does it itself need in order to be brought profitably into the scheme of education, and what is its value for that general culture which should be the universal possession, or for any one of the departments of special training which have to be shared out among different individuals and classes?

In the light of these considerations, we are prepared for looking to see what part the study of languages and of language is entitled to bear in our systems of education.

And we have first to notice that the acquisition of language is the primary and fundamental step in education. We learn our language, as truly as we learn mathematics or geography; appropriating, by both processes alike, results wrought out by the labors of unnumbered generations. The power of speech



is a human capacity, distinctive and indefeasible, like the capacity of art, or the power to devise and use instruments, with both of which, indeed, it stands in essential connection ; but every language that exists or has existed is a constituent part of human culture, an institution, gradually wrought out under the pressure of human wants and human circumstances ; into its development have been absorbed the slowly gathered fruits of men's thought and experience, not less than into the development of the arts and sciences, only in a more intimate and unconscious manner. It started from rude and humble beginnings, as the simple satisfaction of a social impulse, the desire of men to communicate with one another ; just as the child, when he begins to talk, thinks only of conversing with those about him respecting the petty affairs of his childish world, and does not dream that he is at the same time equipping his mind and soul with an instrument which will enable them to grapple with all the problems of the universe. We do not easily believe that the speech we learn is something made by our predecessors for our benefit, because we are clearly conscious of our own little power over it, to extend, alter, or amend it. But this is simply the token and effect of the infinite littleness of our individual activity, as compared with the mass of all that has been done and is doing by others ; the insignificance of each of our predecessors was like our own ; but the sum of the infinite series of infinitesimals is the substantial product, language. We are ourselves a part of the force that is altering our present speech, and adapting it to the purposes of our successors, and there is no other force whatever in action to that end. He who should come out upon the arena of the nineteenth century equipped only with the English of the eleventh, would be as awkward and helpless as he who should enter into modern battle in the iron panoply of the same period, with lance in rest, and battle-axe slung at saddle-bow ; and our own English will be in the same manner, if not in the same degree, unequal to the needs of the intellectual combatant of eight hundred years hence. And if during the last period no influence has been exercised upon the language which did not proceed from its speakers, so neither in the preceding period, nor in the one before that, and so on, until the very beginning

is reached. There is not an item in the whole of human speech which these forces are not demonstrably capable of having produced ; not an item which the enlightened student of language feels compelled, or impelled, to ascribe to any other force.

It was necessary to insist at greater length upon this point, because there exists even in cultivated opinion so much confusion and error in regard to it. Many fail to distinguish between language as an endowment of human nature, or the power to speak, and language as a developed product and result of this endowment, or the body of words and phrases constituting a given speech. Language is far enough from being reason, or mind, or thought ; it is simply an acquired instrumentality without which all these are comparatively impotent, ineffective, and unmanageable gifts. Its acquisition has been one of the very earliest steps in the progress of humanity, and one universally taken, as universally as the production of at least rude tools and weapons, of articles of dress and means of shelter. No human tribe or race has ever been met with which had not been since time immemorial in the traditional possession of as much as this, although many a one has rested with this, and advanced no further.

The part, then, which language plays in the development of each individual is a reflex of that which it has played in the development of the race. It is the beginning and foundation of everything else. It is our introduction to the *macrocosmos* and the *microcosmos*, the world without us and the world within us. Life and its surroundings are present before the sense of the young child now as before that of the earliest speechless human beings ; but they are a bewildering phantasmagoria, into the understanding of which he has to work himself, as they did. In all the exercises of his nascent powers, he is led on and assisted by his fellows, mainly in and through language. With words are taught distinctions, classifications, abstractions, relations ; through them, observation is directed to the matters most calling for attention ; through them consciousness is awakened and exercised, and the reasoning powers are trained ; and he who has only learned to talk has fairly begun his education, outer and inner.

While thus the first instalment of our indebtedness for cul-

ture to the past and the present, language is the principal means of all the rest. It puts us in communication with our fellows, and makes our growth an integral part of that of the race, stretching our individual littleness into the larger dimensions of collective human nature. Almost all that is done for us by others, outside the narrow circle with which we come in personal contact, almost all, indeed, which is done within that circle itself, is done through language. And the same instrumentality, of course, is to serve us in the exercising of our influence upon others. The work we do for our contemporaries and our successors has to be performed, in great part, in and through language. Our receiving and our giving take place by one channel.

All this, however, may seem to have but little bearing upon the subject of education in the narrower sense of school work, of preparation made under instructors for the work of life. Of course, it will be said, every one must learn his own mother-tongue, as the foundation upon which everything else is to be built; there can be no question as to the necessity of the discipline which its acquisition brings; but it comes by a kind of natural and unconscious process; it is very different from what is won by direct study. The objection is not altogether well founded. We are not prepared to inquire what the study of foreign languages is to do for us, until we have seen clearly what our own is worth to us, and how; for the learning of a foreign tongue is but the repetition, under other circumstances, of the learning of our own; and what fruit the one yields is of the same kind with that derived from the other. Great as is the difference of the two cases (consisting chiefly in the fact that that training of the consciousness and reasoning powers which is involved in learning to speak at all is done once for all, in the main, and does not admit of being repeated), it is one of degree and circumstance only. One language is in itself as much extraneous to our mental acts as another. As a part of acquired and acquirable culture, our speech is determined by the particular advantages which we enjoy. With a change of surroundings during childhood, we should have made French, or Turkish, or Chinese, or Dakota, our "mother-tongue," and looked upon English as the strange jargon which

we must acquire artificially. We may even now, if we choose, and if our present habits of thought and of articulation are not too firmly fixed upon us, make ourselves so at home in any one of the tongues just mentioned, that it shall become to us more native than English. There can be, therefore, no peculiar and magical effect derived from the addition to the body of signs for thought with which we are already familiar of another body of signs, used now or in the past by some other community ; it is simply a continuing and supplementing of the possession we already enjoy, — wealth added to wealth.

How far it is desirable or necessary thus to continue and supplement one's natively acquired possession will naturally depend, in no small measure, upon the amount of wealth gained with the latter. The Polynesian or African, for example, who should wish to rise to the level of the best culture of the day, could climb but a very little way by the help of his own dialect. When this had done its utmost for him, he would, though raised greatly above what he could have been without it, still be far down in the scale of human development, and with a sadly limited space for further growth opened to him. Let him add English to his possessions, and his horizon would be inconceivably expanded ; his way would be clear to more than he could ever hope to gain, though he devoted to study all the energies of a long life. What was thus made accessible to him by a secondary process, by education in the narrower sense, is made accessible to us by a first process, the natural learning of our mother-tongue. All that English could do for him it can do for us. It were vain to deny that true and high culture is within reach of him who rightly studies the English language alone, knowing naught of any other. More of the fruits of knowledge are deposited in it and in its literature than one man can make his own. History affords at least one illustrious example, within our own near view, of a people that has risen to the loftiest pinnacle of culture with no aid from linguistic or philological study : it is the Greek people. The elements, the undeveloped germs of the Greek civilization, did indeed in part come from foreign sources : but they did not come through literature ; they were gained by personal intercourse. To the true Greek, from the beginning to the

end of Grecian history, every tongue save his own was barbarous, and unworthy of his attention ; he learned such, if he learned them at all, only for the simplest and most practical ends of communication with their speakers. No trace of Latin, or Hebrew, or Egyptian, or Assyrian, or Sanskrit, or Chinese was to be found in the curriculum of the Athenian student, though dim intimations of valuable knowledge reached by some of those nations, of noble works produced by them, had reached his ear. What the ancient Greek could do, let it not be said that the modern speaker of English, with a tongue into which have been poured the treasures of all literature and science, from every part of the world, and from times far beyond the dawn of Grecian history, cannot accomplish.

We must be careful, however, not to hurry from this to the conclusion that there is no longer good ground for our studying any language save our own. We have, rather, only to draw one or two negative inferences. In the first place, that we must not condemn the man who knows no other language than his own as lacking the essentials of culture, since he may have derived from his English what is an equivalent, or more than an equivalent, for all the strange tongues we have at command. In the second place, that our inducement to study Latin and Greek, or any other such tongue, is very different from that which should lead our imagined Polynesian or African to study English. At the revival of letters, indeed, the classical tongues stood toward those of modern Europe in something such a position as one of the latter now to the Polynesian or African dialects ; they contained the treasures of knowledge and culture, which were only attainable through them ; hence, they were the almost exclusive means of discipline ; to study them was to learn what was known, and to lay the necessary foundation for further productiveness in every department. The process of change from that condition of things to the present, when the best and most cultivated modern languages are far richer in collected wealth than ever was either the Greek or the Latin, has been a gradual one, accompanying the slow transfusion of the old knowledge into new forms, and its increase by the results of the best thought, the deepest wisdom, and the most penetrating investigation of the past six or eight centuries.

The reasons why we may not imitate the ancient Greek contempt and neglect of foreign tongues are many and various, and sufficiently evident. In brief, our culture has a far wider and stronger basis than that of the Greek, including numerous departments of knowledge of which he had no conception; history, and antiquity, and literature, and language itself, are subjects of study to us in a sense altogether different from what they were to any ancient people; we have learned, moreover, that the roundabout course, through other tongues, to the comprehension and mastery of our own, is the shortest; and we recognize other communities besides ourselves as engaged in the same rapid career of advancement of knowledge, and constantly setting us lessons which we cannot afford to leave unread.

Of these reasons, the last is the most obvious and elementary. Language is primarily a means of communication; and as the possession of our native tongue gives us access to other minds, so the acquisition of more languages widens our sphere of intercourse, lays open additional sources of enlightenment, and increases the number of our instructors. Even were it possible that everything valuable that was produced abroad should find its way into English, it would yet be more promptly and better studied in the form in which it originally appeared. No one can claim to have ready access to the fountains of knowledge nowadays who has it only by the channel of his native speech.

The important bearing of the study of foreign languages and literatures upon that of our own is also universally recognized. It has become a trite remark, that no one knows his own tongue who knows no other beside it. Our native language is too much a matter of unreflective habit with us for us to be able to set it in the full light of an objective study. Something of the same difficulty is felt in relation also to our native literature; we hardly know what it is and what it is worth, until we come to compare it with another. No doubt this difficulty admits of being measurably removed by other means; but the easiest and most effective means is philological study. This supplies us the needed ground of comparison, and brings characteristic qualities to our conscious apprehension; nothing

else so develops the faculty of literary criticism, and leads to that skilled and artistic handling of our mother-tongue which is the highest adornment of a natural aptitude, and is able even in no small degree to supply the place of this. He whose object it is to wield effectively the resources of his own vernacular can account no time lost which he spends, under proper direction, in the acquisition of other tongues. Nothing else, again, so trains the capacity to penetrate into the minds and hearts of men, to read aright the records of their opinion and action, to get off one's own point of view and see and estimate things as others see them. Those who would understand and influence their fellows, those who deal with dogma and precedent, with the interpretation and application of principles that affect man most nearly, must give themselves to studies of which philology is a chief means and aid.

When it comes, however, to the question of deeper investigations into human history, in all its branches, then the necessity of a philology that reaches far beyond the boundaries of English becomes at every turn most clearly apparent. No part of our modern culture — language, literature, or anything else — has its roots in itself, or is to be comprehended without following it up through the records of its former phases. The study of history, as accessible especially in languages and literatures (in a far less degree in art and antiquities), has become one of the principal divisions of human labor. No small part of our most precious knowledge has been won in it, and has been deposited in our own tongue, even entering to a certain extent into that unconscious culture which we gain we hardly know whence or how. But while its results are thus accessible even in English, so far as may serve the purposes of general culture to one whose special activity is to be exerted in a different direction, that kind of thorough mastery which has been described above as needed to make knowledge disciplinary is not to be won in this manner. How tame and lifeless, for example, is his apprehension of the history of English words who looks out their etymologies in a dictionary, however skilfully constructed, compared with his who reads it in the documents in which it is contained! Again, the general truths of linguistic science, having been once wrought out by the

study and comparison of many tongues, are capable of being so distinctly stated, and so clearly illustrated out of the resources of English, as to be made patent to the sense of every intelligent and well-instructed English scholar; yet only he can be said to have fully mastered them who can bring to them independent and varied illustration from the same data which led to their establishment. And the case is the same with all the elements that make up our civilization; while there is a primitive darkness into which we cannot follow them, they have a long history of development which must be read where it is found written, in the records of the many races through whose hands they have passed on their way to us. The work is far from being yet completely done; an inexhaustible mass of materials still remains to be explored and elaborated; and men have to be trained for the task, not less than for the investigation of material nature.

These are, in brief and imperfect statement, the leading principles by which is to be tested the value of philology in general, and of each particular language, as a means of education. And first, as regards the languages most nearly allied with our own in character and circumstances, namely, those of modern Europe, it is to be noted that they are especially our resort as sources of positive knowledge. Yet with certain of them, notably the French and the German, our connections are of the higher and more philosophical as well as of the lower and more practical character. Some of our prominent branches of thought have to be followed up to their roots in the French and German literatures. These, too, are by their beauties and peculiarities fitted to furnish the ground of comparative literary study; and the same advantage is possessed by the structure and usages of the languages themselves,—an advantage heightened by the historical relation they sustain to English. Had we nothing else with yet stronger recommendations to apply to, the German and French, especially the former, would answer to us all the essential disciplinary purposes of philological study; as, indeed, to many they are and must be made to answer those purposes. As the case stands, they are among the indispensable parts of a disciplinary education; he who quits school and enters upon the active work of life without



mastering either or both of them cannot claim to have enjoyed the benefit of a liberal training.

The other modern languages stand off around these in ever more distant circles of relation to our education ; some challenging a place almost as near ; others interesting only the special student of literatures, the professed philologist ; yet others, only the special student of languages, the scientific linguist. Each, in its own manner and degree, is worthy to be studied ; each has its own contribution to make to that wider foundation of valuable knowledge on which is to be built up the higher culture of the future.

So also with the ancient languages, the extant records of the men of olden time. There is no fragment of such record, from whatever part or period of the world, which has not its claim upon the attention of the present age. And that the claim is recognized is fully attested by the acute and successful attempts which this century has seen made upon the secrets of lost tongues and long-buried monuments. The Egyptian, the Persian, the Ninevitic remains are but the most conspicuous among the many trophies won by the scholarly zeal of our time. A host of languages are now regularly professed in the highest institutions of learning which our ancestors either knew naught of or regarded with something of the contemptuous feeling of the Greeks toward the barbarians. These, too, have their various positions of importance, according to their intrinsic value, or the relations they sustain to our interests. Some, like the Egyptian and Zend, have come down as fragments merely, casting light upon ancient and perished civilizations, or illustrating the interconnections of races. Some, though possessing abundant and valuable literatures, are withdrawn from our sympathies by their peculiarity of structure, and the isolation of the culture they represent. Such is the Chinese ; to the merits and claims of which, however, we are at present far from doing justice. Yet others, in place almost equally remote, are brought near by ties of another kind. Such is the Sanskrit, which, on the score of its literature, its institutions, the people speaking it, is hardly more to us than Chinese ; but which has over the latter an immense preponderance as being of our own kith and kin, and also the most

primitive and unchanged of the tongues which own a common origin with ours and with those others, in ancient and modern Europe, which most interest us. In all that concerns the history of development of these tongues, and even the history and science of language in general, it stands pre-eminent. Hence the prominence it has so suddenly assumed in the systems of higher education. In this country, forty years ago, one who knew aught of it would have been a spectacle ; now they are to be counted by hundreds who have found out that to the philologist Sanskrit comes next in importance to Latin and Greek, and who have made some knowledge of it their own.

As from China and India we come westward toward Europe, we meet with languages which are invested with interest as being connected with that grand historic movement whose direct issue is our modern civilization. This, to us, is a consideration outweighing in consequence all others. The history of our own culture, and of the nations which have contributed to it, is, in our apprehension, almost the sum and substance of all history ; it is often called outright "universal history," though by a usage that is open to criticism, since it seems too oblivious of the claims of that larger part of mankind who would thus be denied to have had a history. Of the so-called Oriental literatures, the Arabic, especially, owns a subordinate share in this kind of importance, besides that which belongs to it in other respects, because the Arabs were in some measure middle-men between modern Europe and the classic past. There is another tongue, the Hebrew, akin with the Arabic, whose intimate connection with one of the main elements of our civilization, our religion, might seem to challenge for it a more conspicuous place among our subjects of study than is actually allowed it. But the earliest Christian authorities are Greek, not Hebrew ; Christianity passed so soon out of the charge of the Semitic races, that the fathers and founders of our general civilization, the Greeks and Romans, became the founders and Fathers of the Church. Its history was removed from the original Hebrew basis and established on classic ground, and the Hebrew language has not maintained a widely acknowledged practical value ; few besides theologians think it necessary to read the Old Testament in its own tongue. The narrow com-

pass and unique character of the literature, and the real remoteness of both language and race from ours, have helped to bring about this result.

We come finally to consider the two classical languages. Here we have not to cast about to discover their peculiar claims upon us; in nearly every department of value of which we have taken note, they stand incontestably first. Thus, especially, in regard to that most significant item of all, the history of our culture. In Greece and Rome are the beginnings of nearly all that we most value. They are like the twin lakes in which the Nile has its origin; the mountain torrents which centre in these, to issue in that majestic stream, are by comparison hardly worth our attention. Our art, science, history, philosophy, poetry, — even, as has just been shown, our religion, — take their start there. There is, as it were, the very heart of the great past, whose secrets are unlocked by language.

This is the firm and indestructible foundation of the extraordinary importance attaching to the study of the classical tongues. Nothing that may arise hereafter can interfere with it; Greek and Latin, and the antiquity they depict, must continue the sources of knowledge as to the beginnings of history, and be studied as long as history is studied.

But they have also other advantages, which enhance their title to prominence in education. The Greeks and Romans are, in their intensity of action and influence, the two most wonderful communities which history exhibits. Their literatures, in nearly every department, offer unsurpassed, if not unequalled, models of composition, where vigor of thought, fertility of fancy, and elegance of form are present in equal proportion. And as regards the languages themselves, while we would avoid any controversy touching the relative merits, considered as instruments of human thought, of these and of the most highly cultivated modern tongues, we may at least assert, without fear of contradiction, that the former, the Greek especially, are the most perfect known specimens of the synthetic type of speech, — a type through which our own English has passed, on its way to its present condition. Indeed, if we take the suffrages of the great scholars of the world as those of the Greek generals were taken after the battle of

Salamis, we shall hardly escape concluding its absolute pre-eminence, as the superior conduct of Themistocles in that fight; for each one, if he set his own native speech first, will rank the Greek as clearly second. Between the classical tongues and the English, once more, there exists a direct affiliation. What part of our stores of word and phrase comes directly from the French comes ultimately from the Latin; and, in our resort to the sources, we cannot stop short of the Latin. Another part comes directly from this language and from the Greek; and to the same fountains we habitually resort for the satisfaction of our daily arising needs of expression. The thorough student of English speech, not less than of English literature and institutions, must go to Greek and Latin for much of his most valuable material.

These are matters too familiar to have required to be touched upon otherwise than lightly. But, great as is their consequence, they do not entirely explain the position given to the classics in our general scheme of disciplinary education. One or two circumstances of a more adventitious character exercise an influence in the same direction. Thus, in the first place, ever since the revival of letters, a considerable share of the best human effort has been given to study of the classics; to their elucidation has been devoted, with lavish expenditure of time and labor, ability of the highest order, acuteness the most penetrating, critical judgment the most sound and mature. An immense store of the results of human thought is deposited in the literature bearing upon them. Every item of classic lore has been so turned over and over, placed in so many lights and reflected in so many minds, that it is, so to speak, instinct with culture. Culture breeds culture; the bare items of knowledge become efficiently cultivating when superior minds have set them in order, combined them, and shown to what they lead. The fruits of this extreme elaboration are visible in every part of the classic field. No other tongues have had their phenomena and laws so exhaustively exhibited; nowhere has the whole life of an ancient people been so laid open to view, in its grand outlines and its minute details. Hence, all students of antiquity have gone to school to classical philology in order to learn how to investigate the past; how, shaking off the cling-

ing prejudices of their modern education, to live with long-gone races as if of them. In this respect, also, the classics are the training-ground of history.

In the second place, there is another way in which culture has tended to breed its like. Classic study still inherits a little of the feeling of times when it was the exclusive means of a liberal education, when only he who knew Latin and Greek knew anything, and he was most truly learned and cultivated who knew most of them. Classical scholars were long the sole body of educated men; and they yet constitute the most influential and powerful guild of the educated, with perhaps an inkling of a disposition to look down unduly upon those who have not been initiated into their body, and do not know their passwords. In the general opinion, a man is more set down by inability to understand a classical allusion, or directly appreciate the force of a new word from the Latin, than by a betrayal of ignorance on many a topic of more essential consequence. Now it is indeed a matter of great moment to be in intellectual sympathy with those whom we admire, to meet them on common ground, discuss common subjects with them, and fully appreciate what interests them. And from this sympathy is derived a perfectly legitimate enhancement of the worth of classical study; only one that is liable to be exaggerated, and perverted to the service of narrow-mindedness and pedantry.

That the value of a study of the classics is by its advocates often put on false grounds and overrated may not be denied; and such error and exaggeration has the natural effect to provoke opposing injustice from the other party. The sooner it is acknowledged that Greek and Latin philology simply forms a branch of general philology, with very special claims to our attention, differing not in kind, but only in degree from those of other branches, and depending on qualities which are in every particular capable of being distinctly defined and exactly weighed, the better will it be for the cause of education, and for harmony among educators. There cannot, as we have already seen, ever come a time when these languages will not occupy a leading place among our disciplinary studies; but as they have long since been cast down from their former rank as sole means of discipline, so they are still losing ground rel-

atively, and must continue to do so in the future, by the inevitable operation of natural causes. Of their more adventitious recommendations (as we have called them above) they will be measurably stripped, by the rapid accumulation of the results of human labor in other departments of knowledge and the growing consciousness of strength in the laborers there; while even their most essential merits must slowly fade; for the more of human history and of human productiveness we leave behind us, the less comparative importance can belong to any particular period of the one, to any particular fruits of the other. So long as education is founded on knowledge, and as knowledge increases, the educational value of each single department and body of knowledge must diminish.

It is instructive to note the change of aspect which classical study has undergone since its uprisal,—a change analogous with that which each individual undergoes toward his teachers, toward the whole array of enlightening influences from without. Men went to Greece and Rome at first as the repositories of higher knowledge, for authoritative instruction. Then, as they gained independence of judgment, founded on the possession of what their instructors had known and their own further acquisitions, a new spirit began to show itself, that of criticism. This is the spirit which dominates in all modern philology, in every department. It implies simply that we appeal to the past no longer as an authority, but as a witness; we listen to it with respect, even with reverence, but without obsequiousness, mindful that no witness is implicitly to be trusted, and that the truth is to be won only by cross-examination and the confrontation of testimonies. We take no man's dictum on any point without questioning his right to give it; we strive to put ourselves in his position and see from his point of view, in order to understand him, and estimate what he says at its real value. This is *scepticism*, in the good, etymological sense of the term, the determination to *see* with our own eyes whatever lies within our sphere of sight, instead of letting others see for us. Familiar examples of its effects are to be seen in our treatment of the traditional history of early Rome, to credit which is now as rare as to doubt it was rare a century or two since; and in our discussions of the person-

ality of Homer, which we recognize as a point not to be settled by the opinion of antiquity, but through the most penetrating study of the Homeric poems, along with an investigation of the conditions under which like works have appeared elsewhere.

In the strictest accordance, now, with this distinctive spirit of modern philology is the whole spirit of modern science, so called. The latter recognizes all culture as founded on the basis of positive knowledge, all knowledge as valuable, and observation and deduction as the only means of arriving at knowledge. And it applies itself to examining those same sources of knowledge to which men in all ages have had recourse, questioning them with such success as they could command. It rests contented with no opinion or conclusion standing on a foundation that admits of being widened and deepened. Hence the busy observation and experimentation, the collection of facts, the inductions, generalizations, combinations, inferences, applications, with which the world now teems; hence the springing up of one new science after another. In all this there is no materialism and utilitarianism, in any bad sense of those words; command of the forces of nature and their reduction to the service of man's well-being do, indeed, result from it at a rate far beyond what other times have known; but this is an accompanying advantage, and a signal one. The higher utilities rest upon the lower, and grow out of them. There need not be, and is not, less of the pure love of knowledge and of all its loftier uses in the study of nature than in that of human history; nor is the truth reached by the former of a different kind of value, or less expanding to the mind. The enlargement of the whole ground-work and structure of cultivated thought brought about by modern astronomy, geology, and chemistry is greater than could have been effected by the old philosophy in as many thousands of years as these have lived centuries. The dignity of a branch of study does not depend upon the nature of what it deals with, but is proportioned in part to its utility, in part to the quality of work requisite for it, the amount and style of its necessary preparation, and the degree of ability demanded for its successful pursuit. The man who fails to understand and value

science is not less a specialist, and of defective culture, than he who cannot appreciate philology, or history, or philosophy.

Nothing, therefore, can well be more unfortunate for the cause of education than that misunderstanding should prevail between the representatives of two departments of study so nearly agreeing in both object and method, which are not antagonistic, and hardly even antithetical, but rather supplementary, to one another; nothing sadder than to hear, on the one hand, the works of man decried as a subject of study compared with the works of God, as if the former were not also the works of God, or as if the latter concerned us, or were comprehensible by us, except in their relation to us; or, on the other hand, to hear utility depreciated and facts sneered at, as if utility were not merely another name for value, or as if there were anything to oppose to facts save fictions. Men may dispute as to which is the foremost; but it is certain that these are the two feet of knowledge, and that to hamper either is to check the progress of culture. Each has its undesirable tendencies, which the influence of the other must help to correct; the one makes for over-conservatism, the other for over-radicalism; the one is apt to inspire a too credulous trust to authority, the other, an overweening self-confidence, a depreciation of even rightful authority, a contempt for the past and its lessons. Both alike have an imperative claim to our attention, and upon their due combination must rest the system of education, if it would be indeed disciplinary.

Into the more practical question of what constitutes their due combination we do not here enter, having undertaken to speak only of some of the principles that underlie its settlement. What part of philological training shall be given through the English, the other modern tongues, or the ancient; how we are to avoid cram, and give that which, instead of obstructing or nauseating, creates the capacity and the desire for more; how to adjust the details of a proper compromise between the general and the special discipline and culture, — these are matters demanding the most careful consideration, and sure to lead to infinite discussion, since upon them the differences of individual taste, capacity, and circumstance must occasion wide diversities of opinion.



In conclusion, we will only repeat that those differences themselves have to be fully allowed for in our systems ; that we may not cut out too strait-laced a scheme of study, to be forced upon all minds ; that in an acknowledged course of compromise and selection it were foolish to exact uniformity ; that we should beware how much we pronounce indispensable, and how we allow ourselves to look down upon any one unversed in what our experience has taught us to regard as valuable, since he may have gained from something else that we are ignorant of an equal or greater amount of discipline and enlightenment. Let us, above all things, have that wisdom which consists in knowing how little we know ; and, as its natural consequence, the humility and charity which shall lead us to estimate at its utmost value, and to respect, what is known by our fellow.

W. D. WHITNEY.

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#### ART. V.—FRENCH AND GERMAN DIPLOMACY AFTER SADOWA.

THERE can be few more valuable historical studies than the process by which the people of two great nations grow into antagonisms such as those which led to the recent conflict between France and Germany. Whatever may have been the first impressions excited by the outbreak of hostilities, it is now perfectly clear that the war was not the result of any mere spasmodic madness or desperation of Napoleon. However it may have been with the people of Germany, there can be no reasonable doubt that the masses of the French entered into the war without reluctance, if not indeed with universal enthusiasm. It may be doubted whether the Emperor was ever more popular with the nation at large than on the day when he threw down the gauntlet and made all further postponement of the struggle impossible. The growth of French hostility has been commensurate with the growth of Prussian power. So long as Prussia occupied a purely subordinate position in European politics there was no occasion for any display of hostility, even if hostility existed. But after the battle of Sadowa everything was changed. Then it became apparent that all the smaller